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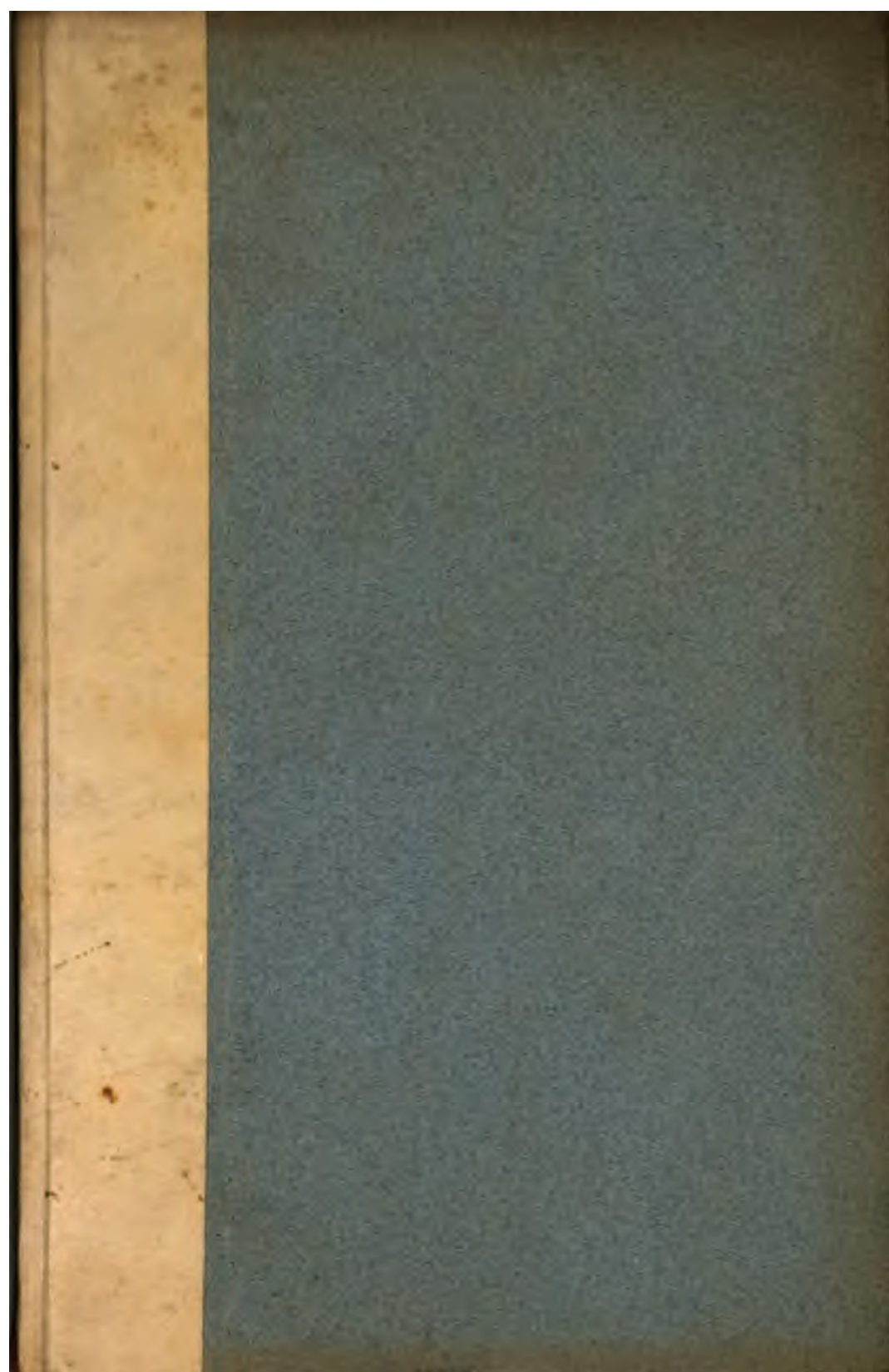
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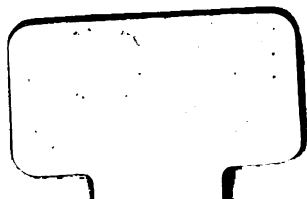
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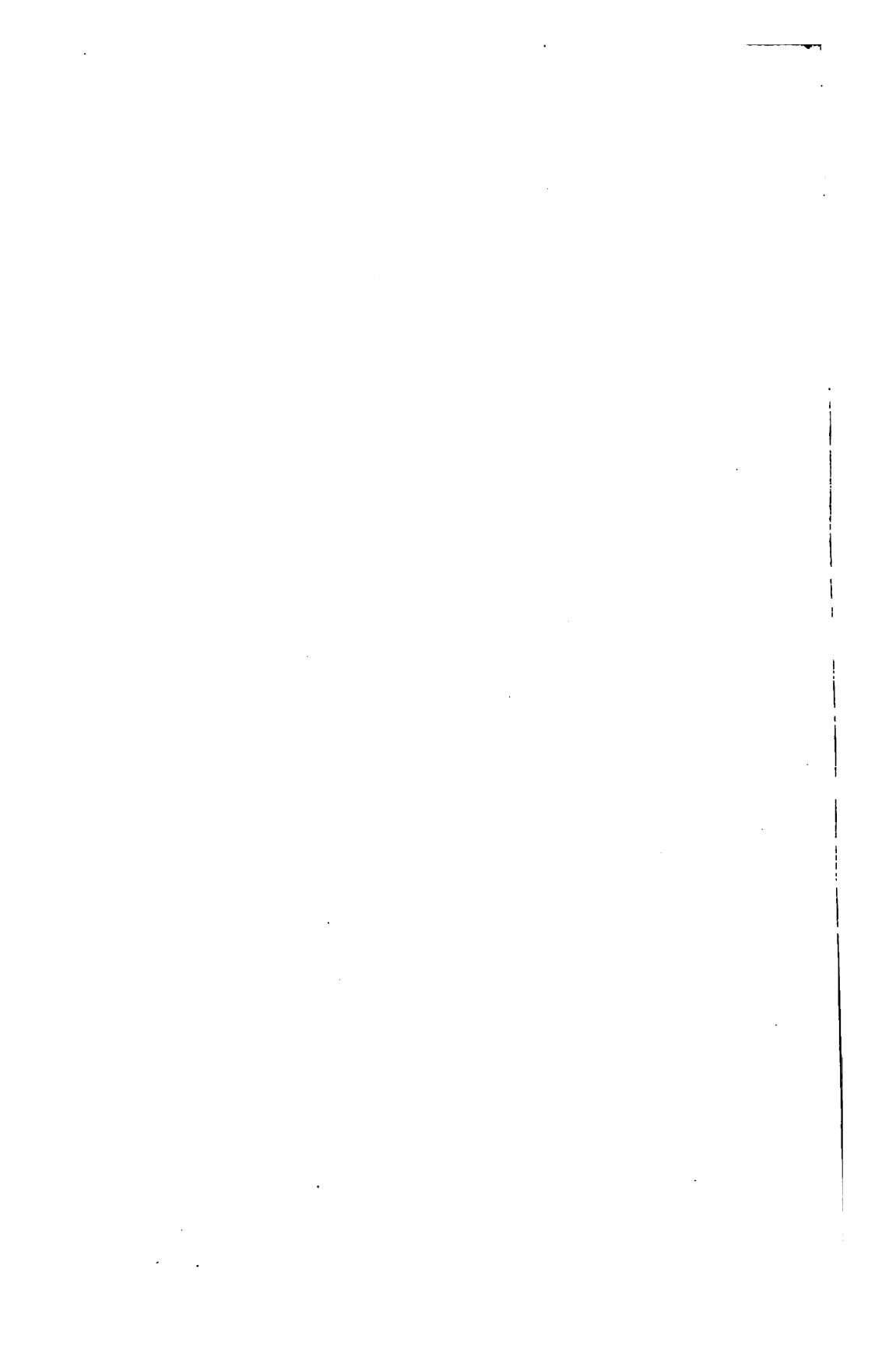
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Part I.

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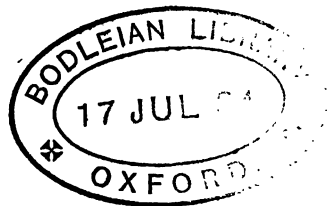
# THE LITURGY

DEDICATED BY PERMISSION TO

THE REV. JOSHUA FAWCETT, M.A.

INCUMBENT OF WIBSEY, YORKSHIRE, AND DOMESTIC CHAPLAIN TO THE  
RIGHT HON. THE LORD DUNSANY.

JUNE.



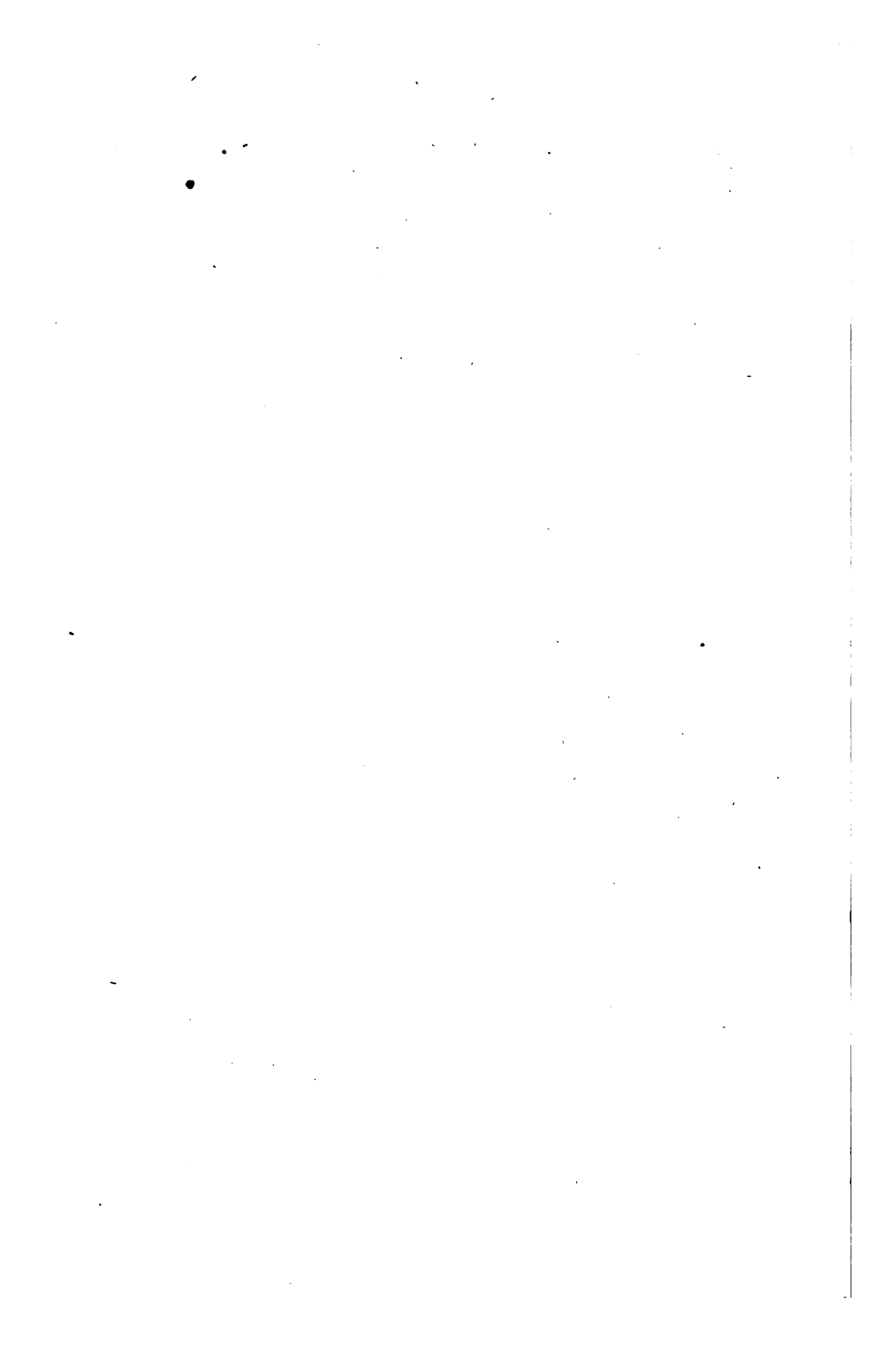
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## **The Daily Service.**

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"Where two or three are gathered together in my name, there am I in the midst of them."

---

And are we then alone on holy ground,  
Most gracious Father? Are we then alone,  
Because the world regards not, and is gone?  
Where are the solemn dead which lie around,  
Are they not with us? Are thy courts not crown'd  
With spiritual hosts about? and the sweet tone  
Still lingers round thine altars. Are they flown,  
Bearing no more to see their God disowned?  
Has the great Michael left us, mighty arm,  
Gabriel, our fortitude, and the blest charm  
Of Raphael's healing name? In my heart's fear  
I heard a voice, "Be still and lowly bend;  
While two or three remain, thy Lord is here,  
And where His presence is, His Hosts attend."

*The Cathedral.*





## The Title.

The Title of our Book of Common Prayer was given at the Review in A. D. 1661 : the term commonly signifying the whole collection of Offices appertaining to the Church, but more properly referring to the Morning and Evening Prayer alone ; this portion is *Common*, as ordinarily used by the entire congregation, the Sacraments and other rites being used only on particular occasions by a part.

The Litany was originally a distinct Service, prescribed alone for Sundays, Wednesdays, and Fridays.



Illustrations

OF

THE ORDER FOR

MORNING PRAYER

Daily throughout the Year.

---

¶ *At the beginning of Morning and Evening Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the Sentences.\**

---

THE SENTENCES.

The introductory Sentences, eleven in number, were, with the exhortation, confession, and absolution, prefixed to the Daily Prayer in the Second Book of King Edward the 6th., the Service having previously commenced with the Lord's Prayer.

In conformity to the precepts of Scripture, "Before thou prayest prepare thyself," (Eccles. xviii. 23.) and

\* The Rubrics are rules and directions placed at the commencement and other parts of the Services for their proper performance, the word Rubric taken from the Latin *Rubrica*, signifying *Red*, these directions having been originally printed in that colour.

“Let not thine heart be hasty to utter any word before God,” (Eccles. v. 2.) ; also in imitation of the example of the Jews, who were ordered to meditate in silence upon entering the Synagogue ; and that of the primitive Church, wherein by a prefatory address the minds of the brethren were prepared for prayer, our Church commences her Daily Service with one or more of these Sentences selected from Scripture : by which passages we are invited and exhorted to repent, confess, forsake sin, and seek for mercy. They may be considered as addressed to five different kinds of persons, affording,

1. Instruction to the ignorant. — 1 John i. 8, 9. Ezek. xviii. 27.

2. Admonition to the negligent. — Ps. li. 3. St. Matt. iii. 2.

3. Models of penitential devotion for those who are apprehensive of God’s judgment.—Ps. li. 9. cxviii. 2. Jer. x. 24.

4. Encouragement and consolation to the diffident and contrite. Ps. li. 17. Dan. ix. 9, 10. St. Luke xv. 18, 19, and

5. Caution to the ceremonious and formal.—Joel ii. 13.

The Sentences affording instruction to the ignorant are

#### I.

Ezek. xviii. 27.

“*When the wicked man, &c.*”

In which passage we are reminded, at the commencement of the Service, that, however wicked we

may have been, if we see our faults, are heartily sorry for them, and forsake them, endeavouring to do what is "lawful and right," walking in the laws of God, and observing His judgments, we shall be delivered from the punishments due to unrepented sin, and obtain everlasting happiness.

## II.

1 John i. 8, 9.

*"If we say that we have no sin, &c."*

Here the Apostle declares, that if we consider ourselves sinless, we deceive ourselves, not God, whose Word says, "all have sinned"—but if we repent, God has promised through Christ to pardon us.

Admonition to the negligent is contained in the 51st Psalm, 3rd verse, and the 2nd verse of the 3rd chapter of St. Matthew's gospel.

*"I acknowledge my transgressions, &c."*—Ps. li. 3.

Like David when before God, we should not attempt to conceal any offence, but openly avow every sin that doth beset us—and those who would disregard the example of David may seriously reflect upon the command of St. John the Baptist,

*"Repent ye, &c."*—Matt. iii. 2.

Make your peace with God, repent, and secure through Christ's intercession a place in the kingdom of heaven.

In the preceding sentences we have been taught to fear God; and in the three following, viz. Ps. li. 9. Ps. 98. 2. Jer. 10. 24. are supplied with models of penitential supplication.

*"Hide Thy face from my sins, &c."*

*"Enter not into judgment, &c."*

*"O Lord correct me, &c."*

Then, that we may not be overwhelmed with grief and despair of forgiveness, the three next sentences apply consolation for the contrite.

*"The sacrifices of God, &c."*—Ps. li. 17.

*"To the Lord our God, &c."*—Dan. ix. 9.

*"I will arise and go, &c."*—St. Luke xv. 18, 19.

And lastly, should any person by the habitual use of the Church Services be likely to fall into a cold, careless, ceremonious or formal observance of them, and be led to rest solely on established rites, rather than on the prayers and confessions that he comes to make to Almighty God—he is addressed with the solemn warning:

*"Rend your hearts and not your garments, and turn unto the Lord your God."*—Joel ii. xiii.

## THE EXHORTATION.

The preceding Sentences are connected with the Confession by this address to the congregation, in which we are taught the duty of repentance, and the necessity of confessing our sins ; how this duty is to be performed, viz. at all times and in all places, but especially when we meet together in the House of God,

1. "To give thanks for His innumerable blessings and benefits," which is done in the thanksgivings.

2. To "set forth His most worthy praise," in the Psalms, Hymns, Anthems, and Doxologies.

3. To "hear His most Holy Word" read in the Lessons, and explained in the Sermon.

4. And to "ask those things which are requisite and necessary as well for the body as for the soul," in the Collects, Supplications, Intercessions, and the Litany.

During this part of the Service it is needless to remind our Congregations that it is highly improper to repeat after the Minister the Sentences and Exhortation. It is their part, silently and seriously to attend to what the Minister delivers ; remembering that it comes not by his own or any human authority : he, therefore, that disregards his call to repentance and confession, disregards not man but God, as it is from His Word that the duties then enforced are learned and taught.



## THE CONFESSION.

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¶ RUBRIC. *A general Confession to be said aloud of the whole Congregation, after the Minister, all kneeling.*

---

As none of the public Services can be acceptably performed to God, and with benefit to ourselves, without previous confession and sincere repentance, we are desired by the Minister in the closing Sentences of the Exhortation, to accompany him to the Throne of Grace, and to make to our Almighty and most merciful Father, meekly kneeling upon our knees, with one humble and united voice, one general confession.

The title alone, of this portion of the Service, gives an explanation of its import: we therein confess our sins, and pray that we may live godly lives to the glory of God's name.

Until we have confessed our sins we are not fit to join in the other parts of public worship. Confession is one of the most important portions of it, and those who attend God's House should always avoid entering His Courts after the Service has commenced, that they miss not this important portion of the Service; and that they may have opportunity before the Service commences to compose their minds,

consider their sins, and prepare themselves for addressing the Great and Holy Being they come to worship: remembering especially, that without Confession, and that, not a hasty and formal repetition of oft repeated Sentences ; but that, without an humble and sincere confession of sin, there is no remission to be expected from God.

Although Forms of Confession are met with in most of the Ancient Liturgies, none are to be found superior to our own: it may be divided into two parts—

1. Confession of Sin.

2. Petitions, deprecations, and supplications for spiritual blessings: the first part ending at “ought not to be done.”

Upon examining this confession, as well as the Collects and Prayers in our excellent Liturgy, the adaptation of the commencing address to the various petitions contained in them will be apparent; the introductory part of this, “Almighty and most merciful Father,” denoting the greatness and yet the mercy of Him we have offended, reminding us that with all our sins, He yet retains the affections of a merciful and loving Father.

## AMEN.

To demonstrate the sincerity of our prayers, and to show that we have but One Lord, One Faith, and One Hope, at the end of the confession, creeds, prayers, &c., it is directed, by the Rubric, that the congregation shall with one voice, say aloud—"Amen."

Amen is a Hebrew word signifying truth, fidelity, and stability, being by our Saviour translated, "verily, verily." In our Liturgy it is addressed sometimes to God, and sometimes to men: after prayer to God, meaning, "so be it," or "confirm to us, O Lord, realize and verify all the blessings and benefits that we have prayed for."

After the Creeds and some other parts of the Service "Amen" denotes a declaration of undeviating faith: meaning "True and sincere is the confession of faith that we have made." In the Churches of the early Christians we are told, that the people answered Amen so audibly, that their voices resounded as a peal of thunder: the word of itself testifies the

propriety of repeating it with a distinct and audible voice, to shew we really do desire the pardon, and various mercies that we have petitioned for in our addresses to the throne of grace.

Much has been said and written in order to elucidate the meaning for having the word "Amen" printed in different characters. After the Confession, Creeds, and the Lord's Prayer, it will be observed that it stands in Roman letters thus, Amen, and after Absolutions, Collects, &c., in Italics, thus, *Amen*. Various are the opinions concerning this arrangement. Wheately seems to think, that when it is printed in Italics, it is to be said by the people only; but when in Roman letters, the Minister is to pronounce it himself, by that means directing the congregation to do the same.

This reason does not appear the correct one, because the Minister as well as the congregation has an equal need for confessing his sins, and testifying his faith.

Shepherd, an able writer on the Liturgy, says that he has never been fortunate enough to meet with any authentic document on this particular point; but considers Wheately's supposition to be incorrect, stating as his opinion, that "after Absolutions, Collects, &c., which are repeated by the Minister only "*Amen*," in Italics is equivalent to a Rubric, implying that the people are to answer Amen; but after Confessions, Creeds, &c., which all the people as well as the Minister are enjoined to repeat, there was no occasion for distinguishing Amen. The people did not require

to be particularly told that after they had repeated all the articles of the Creed, they were likewise to say "Amen," and that Amen, therefore, stands in the same letter with the form preceding because no discrimination was necessary. "This to me, at least," says Shepherd, "appears an easy and natural solution. The Minister, I apprehend, is left at perfect liberty, either mentally or vocally to utter, Amen, or to leave it entirely to the people, as he is disposed."

Upon referring carefully, however, to all the Offices of our Liturgy it would seem that these views are not in accordance with those of its able compilers: they surely would not have left us so imperfectly provided with directions, or have imagined that the Minister, although the leader of his congregation, and the medium through which their prayers, praises, and thanksgivings are in public worship to ascend to the throne of God, has no participation in these prayers, praises, and thanksgivings, but is merely to read them to the people, allowing them to testify their faith, and hope for an answer to their petition by saying Amen. Perhaps by carefully examining again into the meaning of the word "Amen," we may yet discover a more probable elucidation for the difference of the characters in which the word is printed.

"Amen," says Shepherd, "in our Liturgy, is sometimes addressed to God and sometimes to men;" it is in the first instance itself a Prayer, and may be thus paraphrased — "Confirm to us, O Lord, realize and verify all the blessings and benefits that we have prayed for." But after the Creed, it is a solemn as-

severation made in the presence of the whole congregation, declaring an unfeigned belief of every article therein expressed. Here it is equivalent to verily, or truly, and may be paraphrased : " True and sincere is the Confession of Faith, that we have made." It has the same import, when pronounced after the Sentences from Scripture, which are read in " The Communion," on the first day of Lent, Ash Wednesday.

According, therefore, to the construction thus placed upon the meaning of the word, Amen, it would seem that the difference in the characters is intended to denote the SENSE in which the congregation is to use it. Upon carefully examining the Prayer Book we shall find that after the Confession, Absolution, Lord's Prayer, Doxology and Creed, it will universally be found to be printed in Roman characters, thus—" Amen;" being then used as " a solemn asseveration or declaration of unfeigned belief of every article therein expressed." The use of it thus after the Lord's Prayer, appears to be somewhat an exception, but as it contains Confessions of God's greatness, majesty, and power, at the conclusion ; and directs us how to pray, and for what to pray, teaches us what we should be, being in reality a complete rule of duty as well as an admirable form of Prayer, an " Epitome of the Gospel," as the Fathers call it, it would seem to admit of Amen being thus printed after it.

As a general rule, it appears then, that, whenever the portion is not a direct or perfect prayer, the Amen following will be found in Roman characters, but after all the Collects and complete Prayers, it will

be in *Italics*, although in some editions of the Prayer Book it is misprinted.

With respect to "Amen" when in Roman characters, take for example the Confession, Lord's Prayer, Doxology and Creed: these with the exception of portions of the Lord's Prayer, are not *prayers*, therefore Amen is in Roman characters, importing that we have in the Confession, truly and earnestly confessed our sins; in the Lord's Prayer, that we do depend upon God as our Father, and acknowledge all power, glory, majesty and dominion to belong to Him: in the Doxology, that we rejoice to ascribe all glory, honour, might, majesty and dominion to God the Father, God the Son, and God the Holy Ghost, now and for ever-more: and, that, in the Creed, we firmly believe all we have spoken with our lips.

After the Absolution in the Morning Service the Rubric stands thus—"The people shall answer here, and at the end of all other Prayers, Amen." It is in Roman Characters, to denote their acknowledgement of the truth of what has just been assured them by God's minister: but on turning to the Evening Service we shall discover that the intention of these directions, as to the characters in question, has not been understood—for there the "Amen" is in *Italics*. In the Rubric the Absolution may be considered to be referred to as a prayer—as it says "and at the end of all other Prayers": if it can be considered a Prayer, the word Amen following in *Italics* will be correct—if not a Prayer, then, as in the Morning Service it should be printed in Roman Letters; but it is very evident

(TO BE CONTINUED MONTHLY,)

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INCUMBENT OF WIBSEY, YORKSHIRE, AND DOMESTIC CHAPLAIN TO THE  
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The voluminous character of most Works published upon the English Liturgy, having necessarily prevented its interesting history and intrinsic value, from becoming sufficiently appreciated, and known to the world in general; the present publication carefully compiled from the writings of Wheatly, Comber, Bennet, Cosen, Sparrow, Nicholls, L'Estrange, Hooker, Heylin, Stillingfleet, Pearson, Bull, Usher, Cave, Hoadley, Collier, Bishop Secker, Burnet, Fuller, Strype, &c., &c., will, it is believed, in an inexpensive form, be the means of conveying much interesting detail, as to the history and origin of our Book of Common Prayer, and at the same time afford very valuable information concerning the various portions, prayers, and passages contained in the Daily and Occasional Services of our Church.

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**Part II.**

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**OF**

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that this arrangement was not regarded with sufficient attention at the last review of the Book of Common Prayer.

In the Office for Public Baptism, after the naming of the child, and signing it with the sign of the Cross, the "Amen" will be found to be in Roman Letters, but after the Prayers in Italics.

In the order for Confirmation, when the Bishop lays his hands on the heads of those who come to be confirmed, the Amen that follows his Prayer is printed in Roman characters, because that and the Amen following are said exclusively by the Bishop, manifesting the earnestness of his petition, and his faith in the promises of God: after all the remaining prayers it will be found in Italics.

In the solemnization of Matrimony, "Amen" is printed in Italics after all the prayers; but when the ring is placed upon the finger, and the minister addresses the people, it is in Roman characters: so also in the Visitation of the Sick when the minister says, "The Almighty Lord, &c."

In the Communion office, after the reading of each sentence of Scripture, Amen is printed in Roman characters, that the congregation may testify their belief that the curse of God is due to the sins recorded: also after the Address it is thus printed: but after the prayers it will be found in Italics. Throughout the remaining Services the same arrangement will be perceived: from which it may be safely presumed that the compilers of our Book of Common Prayer directed the word "Amen" to be printed in

these two distinct characters, not to point out by whom it is to be pronounced, but the sense in which it must be understood; and the rule is so general throughout the whole Liturgy, that any deviation can but be looked upon as an error in printing.

## THE ABSOLUTION.

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¶ *The Absolution or Remission of Sins, to be pronounced by the Priest, alone, standing : the people still kneeling.*

---

Various are the opinions entertained concerning the signification of the words, " Priest alone," some considering that Deacons may also be permitted to read the Absolutions, others not : but as the law, empowering a Priest, alone to pronounce the Absolution, still exists unaltered, and no one is at liberty to act contrary to anything contained and expressly declared in the Book of Common Prayer, this rubric must be considered as correctly observed, only when none but a Priest reads the Absolution ; as all " wilful deviations from the service appointed, is irregular and illegal, amounting to little less than a direct violation of ordination vows."

The words "Priest alone" also direct, that the people are not to repeat, or read the Absolution after the Minister : it is an authoritative address made by him to them ; a declaration of God's will, pronounced by His messenger, to which it is the duty of the people to listen with reverence.

The Priest is required to rise when about to pronounce the Absolution, as a person generally addresses an assembly standing : and this declaration of Absolution being also an act of Sacerdotal authority, it makes it the more necessary to alter his position.

The people are to continue kneeling in token of the humility with which they ought to receive the joyful tidings of pardon and absolution from Almighty God pronounced by the mouth of his minister : and although external actions and bodily signs should never be used in place of the inward feelings of the heart, yet it is perfectly natural and right that they should accompany such feelings, as their evident expression and token.

The Absolution is most appropriately placed after the Confession, as it is then that the people particularly need these words of consolation and promise of pardon : it consists of two parts, a declaration of pardon, and an exhortation shewing how forgiveness is to be obtained ; encouraging us to apply for it, by exhibiting the inestimable benefits that attend it.

The priest, it must ever be remembered, does not absolve or pardon the congregation : but merely assures them pardon will be granted by God, the Father of our Lord Jesus Christ, to those who truly

repent of their sins. "He" that is Almighty God, "pardoneth and absolveth them that truly repent, and unfeignedly believe His Holy Gospel:" the word "He" being here introduced in repetition of "Almighty God," as though we said "Almighty God, the Father of our Lord Jesus Christ, pardoneth and absolveth:" that the people may perfectly understand that the Minister cannot free them from their sins, but merely bears God's message of mercy to those who "truly repent and unfeignedly believe His Holy Gospel."



## THE LORD'S PRAYER.

---

The holy prayer which Jesus taught !  
A well too deep for mortal thought,  
\* \* \* \* \*  
An orb of light, come from the skies  
To kindle holy Liturgies.

---

¶ *Then the Minister shall kneel, and say the Lord's Prayer with an audible voice ; the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

---

The Minister is here directed to repeat the Lord's Prayer in an audible and distinct voice, because in some of the Ancient Liturgies, it was said by him inaudibly ; and it is to be repeated by all kneeling, as that was the humble posture observed by our Saviour, his Apostles, and by the primitive Christians, when addressing Almighty God.

This prayer, taught to the disciples by our Lord himself as a pattern for all forms of prayer, has been used in the public Services of Christians from the

earliest times; in the primitive church, the public devotions commenced and ended with it: a practice only discontinued in the reign of Edward the 6th, to satisfy the minds of certain over scrupulous persons, who objected to it because the Romainists continued the custom in their Service.

Regarding ourselves as absolved from Sin, upon our repentance and faith in Christ, and consequently reconciled to God, we go in this Prayer boldly to the throne of grace, doubting not, that as an earthly parent knows how to give good gifts unto his offspring, much more will our heavenly Father bestow his blessings upon those, who have been made his children by adoption and grace.

This prayer, says Cyprian, has been prescribed for our use by Him, who is now our great intercessor in Heaven:

“Let the Father recognize in your prayers the words of the Son. Since we have an Advocate with the Father for the pardon of our sins, we should, when we pray for pardon, address unto God the very words which our Advocate taught us. We have his promise that whatever we ask in His name, believing, we shall receive: must we not more readily obtain our desires when we not only use His Name in asking, but in His very words present our requests to God? Our Advocate, now in Heaven, has taught us to say this prayer upon earth, that so the most perfect harmony may subsist between His intercession and our own supplications.”

This incomparable prayer was delivered by our

Saviour to His disciples, in accordance with a custom, prevalent amongst the Jewish teachers, of giving their scholars a form of prayer, to be used with their customary devotions.

“Lord, teach us to pray, as John also taught his disciples,” was the request which called forth from our Saviour’s lips this complete rule of duty, as well as admirable prayer. Grotius says, that our Lord was so averse to unnecessary innovation and the affectation of novelty, that He, “who had not the spirit by measure,” (John iii. 34.) and in whom were all the hidden treasures of wisdom and knowledge, (Col. ii. 3.) selected the words and phrases of this prayer, principally from forms at that time well known among the Jews: excepting the clause “as we forgive our debtors,” which is not to be found in any other extant form of prayer. The opening address “Our Father” and the closing words “for ever and ever,” were used by David (1 Chron. xxix. 11.) when he blessed the Lord, and offered a thanksgiving before the congregation and said, “Blessed be thou, Lord God of Israel, our Father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the Majesty: for all that is in the Heaven, and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.”

One reason for our Saviour thus using the phrases of the Jewish Liturgy, might have been to admit of the disciples and Jewish converts the more readily learning the prayer, and embracing the precepts, to

the terms of which before their conversion they had been accustomed.

The Lords prayer consists of three parts, the address, the petitions and the conclusion, commonly called the Doxology: the three first petitions are also expressions of praise and submission to the Almighty; in the three last we pray for every thing needful both for our souls and bodies; they may therefore be looked upon as the most essential and perfect part of the prayer.

The following is a short and simple paraphraze or explanation of this prayer by Bishop Mann:

“ O gracious Father, who dwellest in the light which no man can approach unto, and yet condescendest to hearken to the prayers of all the children of men, let the adorable perfections of thy nature be every where devoutly revered and glorified.

“ Let thy kingdom of truth and righteousness prevail to the full establishment of the gospel of Christ. Let thy holy will be obeyed with sincerity and constancy by men on earth, as it is by the blessed angels in heaven.

“ Give us we beseech thee, day by day those things that are needful for our daily support, in that state of life to which it hath pleased thee to call us.

“ And of thy mercy forgive us our manifold transgressions, in like manner as we are ready from our hearts to forgive every one who hath offended us. Suffer us not to be overcome by temptations, but deliver us from the power of Satan, and the deceitfulness and corruption of sin: for thy kingdom ruleth

over all things both visible and invisible. Thou art the Sovereign disposer of all events ; and to Thee alone are due all glory, worship and praise, throughout all ages to come. Amen."

## THE VERSICLES, OR RESPONSES, AFTER THE LORD'S PRAYER.

This part of the Service may be considered as useful as it is beautiful ; it derives its name from the short prayers in single lines, of which it consists, as also because in repeating them, the people answer the Minister.

These Responses serve to engage or retain the attention, and to quicken the devotion of the congregation : besides this, they are an appropriate expression of that communion of feeling which ought to subsist between the minister and the people, as well as among the people themselves : the latter ought to join mentally in those Versicles which the Minister repeats, as he is privileged, in like manner, to unite in the Responses which the people return, some of them being incomplete, and requiring to be connected with others, in order to become perfect : they are taken from Scripture, and mostly from the Psalms.

## THE DOXOLOGY.

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¶ *Then, all standing up, the Priest shall say, "Glory be to the Father, &c."\**

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The Service thus far penitential now changes to praise and adoration.

The Doxology, "Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now and ever shall be, world without end, Amen," which follows the preceding versicles, is according to the most ancient form of giving glory to God, which has prevailed in the Christian Church. This Hymn is called *Gloria Patri*, from these two Latin words signifying "Glory be to the Father," &c. it is called the lesser Doxology to distinguish it from the greater Doxology in the Communion Service commencing "Glory be to God on high," and according to St. Basil was used in the days of the Apostles themselves, being at one and the same time

\* The people answering aloud, "As it was in the beginning," &c.

both a Hymn and a Creed, expressive of a Christian's faith, which is to believe in God the Father, God the Son, and God the Holy Ghost.

From the earliest ages of Christianity, if not from the times of the Apostles themselves, it has been the custom to end Hymns, Psalms, and Sermons, with giving glory to God, and of all forms the Gloria Patri now used in the Church of England is the most perfect, for although the substance and intention of it from the days of the Apostles has remained unaltered, this ancient hymn, first taught us by the Seraphim, as recorded by Isaiah vi. 3, "One cried unto another and said, "Holy, Holy, Holy, is the Lord of Hosts, the whole earth is full of his glory," has been used in a diversity of forms. The triple pronounciation of the word "Holy," which here and elsewhere occurs so frequently in Holy Writ, is considered to have reference to the Trinity: in the same way we are to understand the ejaculations

"Lord have mercy upon us,"

"Christ have mercy upon us,"

"Lord have mercy upon us."\*

It is related in the Epistle of the Church of Smyrna, that the Gloria Patri were the last words which were uttered by Polycarp, the disciple of St. John, when he died the death of Martyr.

The posture of standing, while praising God, was observed in the Jewish Church, and has from the earliest times been continued in our own.

\* The first sentence being addressed to the Father, the second to the Son, and the third to the Holy Ghost.



## VERSICLES AFTER GLORIA PATRI.

The penitential part of the Service ended, we now proceed to give thanks to God for "the great benefits received at His hands."

Addressing the congregation in the words, "Praise ye the Lord," the Minister is answered\* by the people in the literal translation of the Hebrew word Alleluiah "The Lord's name be praised ;" thereby testifying their consent to join him in praises and thanksgivings.

\* Aloud.

## THE INVITATORY PSALM.

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*Venite exultemus.\**

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This Psalm composed for the public Service of the Jews, was used in all the Ancient Liturgies ; and has been retained in our own, as a proper introduction to the other Psalms : it was at one time sung by the congregation while assembling for public worship, with the intention of bringing people into the Church : and is entitled “ Venite exultemus,” from its commencing with the Latin words which signify, “ O come let us sing.” Whatever the occasion for which it was originally composed, we are taught in the Epistle to the Hebrews, to consider it as an address to believers under the Gospel dispensation, Heb. iii. 15. — but, alas, an address and a portion of the Service often less attended to than any other.

\* To be said or sung, each verse alternately by the Minister and congregation.

The office of the Apostles as teachers was limited alone "to the lost sheep of the house of Israel," until after Christ's resurrection, when He commanded them to "Go and teach all nations" &c., (St. Matt. xxviii ch. 19 and 20 verses) which arduous commission we find them by the assistance of the Holy Ghost preparing to execute on the Day of Pentecost, and ever after, proving and testifying from the Law, the Psalms, and the Prophets, that the same Jesus whom the Jewish rulers had crucified, was indeed the very Christ.

From the times of the Apostles, who, as the numbers of their disciples increased, exhorted and instructed them by epistles, in the leading doctrines and duties of Christianity, we find the practice of reading and explaining Scripture to prevail in the church. St. Paul solemnly charges the Thessalonians, "that his Epistle to them be read to all the holy brethren," (chap. v. v. 27) : and to the Collossians he writes, "After this Epistle is read amongst you, cause that it be read also in the Church of the Laodeceans," (chap. iv. v. 16.) We see then, that amongst Christians it has been usual to read the Scriptures in religious assemblies : the primitive Church adding to Moses and the prophets, the Gospels and Epistles.

That some stated order in reading the Lessons has always been observed we may safely gather from the writings of the Fathers; St. Chrysostom in his tenth Homily on the Gospel of St. John, bids his congregation read at home such portions of the Gospel as would be on Sundays read and explained in the Church. There were also from the earliest times fixed

